

A  
REFUTATION  
OF  
CALVINISM

BY

GEORGE TOMLINE, D.D. F.R.S.  
LORD BISHOP OF LINCOLN,  
AND  
DEAN OF ST. PAULS,  
LONDON.

A  
REFUTATION  
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*IN WHICH*  
THE DOCTRINES  
OF  
ORIGINAL SIN, GRACE,  
REGENERATION,  
JUSTIFICATION, AND  
UNIVERSAL REDEMPTION  
*ARE EXPLAINED*  
AND THE PECULIAR TENETS  
MAINTAINED  
BY CALVIN UPON THOSE POINTS  
*ARE PROVED TO BE CONTRARY*  
TO SCRIPTURE,  
TO THE WRITINGS OF THE  
ANCIENT FATHERS  
OF THE CHRISTIAN CHURCH,  
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THE PUBLIC FORMULARIES  
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# PREFACE

The design of the following Work, is to refute the peculiar Doctrines of the system of Theology which was maintained by Calvin. The first four Chapters contain a discussion of all the peculiar Doctrines of that system, with an attempt to prove that they are contrary to Scripture, and to the Public Formularies of our Established Church. My object has been to treat these abstruse subjects in an intelligible manner, without perplexing my Readers with metaphysical subtleties, or fatiguing them by tedious detail; and to give a plain interpretation of those texts of the





























## ERRATA:

p. 24.1. 11. *for* Bereeans *read* Beraeans.

p. 105. (note). 1. 2. *for* Testaento, prom, *read* Testamento, pro.

p. 184. 1. 6. from bott. *for* selects a number, *read* selects a small number.

p. 189. 1. 7. from bott. *dele* even.

p. 191. 1.13. *for* Now *read* How.

p. 200. 1. 9. *after* life *put* the mark of interrogation

p. 204.1. 11. *for* his *read* the.

p. 265. (note) 1. 3. from bott . *for* fierit *read* fieret.

p. 293. 1. 10. *for* ye *read* you *in both instances*.

p. 367. 1. 5. from *bott.* *for*  
then *read* them.

p. 428. last line, for Epistles  
*read* Epistle.

p. 511. (note) 1. 2. *dele* com-  
ma *after* De.

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# **Very Important Pointer (VIP):**

Dear Reader, while reading this book, please say **ALOUD** the following words, repeatedly, for the entire duration of reading the book:

**I love God. I love every-  
one. I hate sin. I love  
reading doctrines.**

The above words will reprogram your heart in accordance with God's laws. They will not significantly impair your concentration and comprehension of the reading material, but will **STRENGTHEN YOUR WILL-POWER** in accordance with the content of the words, thus **DIS-PROVING CALVINISM** to your very own experience.

# CHAPTER THE FIRST OF ORIGINAL SIN, FREE- WILL, AND THE OPERA- TION OF THE HOLY SPIR- IT.

IT is evident from the account left us by Moses, that a considerable change took place in the minds of our first Parents immediately after they had transgressed the prohibitory command of God, not to eat of the tree of the knowledge of Good and Evil (Gen.2:17); but the conciseness with which the sacred Historian has described the primitive condition of Man, and his Fall from the state in which he was created, has led











































































































































































































































































































































































































## CHAPTER THE SECOND. OF REGENERATION.

AS the term Regeneration, or New-birth, is frequently used by modern Calvinists, when speaking of their favourite tenets of instantaneous conversion and indefectible grace, it may be proper to explain the application and true meaning of this word in Scripture, and in the Public Formularies of our Church.

It was observed in the former chapter, that the transgression of Adam causes all his posterity to be born with a corrupt nature; that the recovery from this fallen condition cannot be accomplished but through the atonement of

























signifies the baptismal Regeneration. There is but one word which answers to this in the New Testament, and that is GREEK, and that GREEK refers to baptism, is plain, by having the word GREEK joined with it, 'According to his mercy he saved us, GREEK, by the washing of Regeneration.'—Tit. 3:5. Our Saviour indeed made use of the like expression before the Apostle to Nicodemus, 'Except a man GREEK be born again, he cannot see the kingdom of God.'—John, 3:3. But what he means by being born again, he explains, verse 5, by directing it positively to





































# CHAPTER THE THIRD.

## OF JUSTIFICATION, FAITH, AND GOOD WORKS.

ALTHOUGH there must really and necessarily be the most perfect harmony between authors who write under the immediate influence of the Divine Spirit, yet it is certain, that there is some appearance of inconsistency in the different books of the Sacred Volume. To the improper interpretation of seemingly contradictory texts, we may justly attribute many of the errors and contests, which have divided and harassed the Christian Church. No passages have given rise to more ea-



































































































































































































































































*or Salvation of man by Faith is mentioned in Scripture, the expression is, GREEK WRIT-ING or GREEK WRITING, but never GREEK WRITING or GREEK WRITING.*

*Vide Rom. 1:17; 3:22, 28, 30; Gal. 3:8; Eph. 2:8. It is well known that GREEK WRIT-ING when it governs a genitive case signifies per, and when it governs an accusative case it signifies propter; that is, in the former case it indicates the means, in the latter the cause.]*

We are here said to be justified on account of the merit of Christ, through our own Faith, and not on account of





















































































































































































# CHAPTER THE FOURTH. OF UNIVERSAL RE- DEMPTION, ELECTION, AND REPROBATION,

THE doctrine of Universal Redemption, namely, that the benefits of Christ's Passion extend to the whole human race; or, that every man is enabled to attain Salvation through the merits of Christ, was directly opposed by Calvin, who maintained, that God from all eternity decreed that certain individuals of the human race should be saved, and that the rest of mankind should perish everlastingly, without the possibility of attaining Salvation. These decrees of Election and Repro-











































































































































































manner as God was about to reject the Jews on account of their wickedness. In the Septuagint, the word GREEK WORD occurs twice, although it is not rendered reprobate in our translation, GREEK WORD, and GREEK WORD;

*[Prov. 25:4 and Is. 1:22. The Hebrew word in both these passages is the same, and is rightly translated dross.]*

and here again the word is applied to base silver, to silver rejected as not genuine.

I now proceed to consider the passages in which the word

Reprobate occurs in the New Testament.

St. Paul speaks of "men of corrupt minds, reprobate concerning the Faith (2 Tim. 3:8)," GREEK WORD —those who are unsound in Faith; who in respect of their Faith are precisely what bad money or metal is with respect to its quality, unable to stand the GREEK WORD or proof, and therefore rejected as base and worthless. Here is no intimation of any decree of God, by which the greater part of mankind, born in all the different ages of the world, and living under different dispensations, are consigned to eternal and inevita-























sense opposite to that of rejected; it is six times translated approved (Rom. 14:18; 16:10; 1 Cor. 11:19; 2 Cor. 10:18; 13:7; 2 Tim. 2:15.), and once tried (Jas. 1:12): its exact meaning seems to be approved after trial, as GREEK WORD signifies rejected after trial; the prominent idea in both is probation with its possible results

*[We shall find a corresponding sense in all the cognates of the word: in the following passage the Greek word translated “ trial” is GREEK WORD, and the word translated tried is GREEK WORD, "that the trial of your Faith*





lowing passage, "in a great trial of affliction," 2 Cor. 8:2. The word GREEK WORD is translated "trying" in the following passage, "the trying of your Faith worketh patience," Jas. 1:3. The word GREEK WORD occurs several times in the New Testament, but never means an eternal decree of the Almighty. The words GREEK WORD the passive tenses of GREEK WORD, which might express decrees, do not, I believe, occur in the New Testament. See Hesychius, V. GREEK WORD ; also Biel's Thesaurus Phil, vv. GREEK WORDS].





















































































































































































































































































































# CHAPTER THE FIFTH.

## *QUOTATIONS*

FROM THE ANCIENT FATHERS OF THE CHRISTIAN CHURCH, IN CHRONOLOGICAL ORDER, FOR THE PURPOSE OF PROVING THAT THEY MAINTAINED DOCTRINES IN DIRECT OPPOSITION TO THE PECULIAR TENETS OF CALVINISM.

IGNATIUS, A CONTEMPORARY OF THE APOSTLES.

Cotelerius's Edition—a.d. 1724.

"Of all which, nothing is hidden from you, if you have faith perfectly towards Jesus Christ, and charity, which are the beginning and the end of life. Faith is the beginning,



but if any one be impious, he is a man of the devil, being made so, not by nature, but by his own will." Vol. 2. p. 55.

## CLEMENT OF ROME, A CONTEMPORARY OF THE APOSTLES

Cotelerius's Edition—A.D.  
1704.

“Let us look steadfastly at the blood of Christ, and see how precious his blood is in the sight of God; which' being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all ages, and learn that our Lord has in every one of them given opportunity for repentance to all such































































































































































































































































































































































































































































































































































































































































































































































































































































































































































































































































































## CHAPTER THE SIXTH.

### *QUOTATIONS*

FROM THE ANCIENT FATHERS OF THE CHRISTIAN CHURCH, FOR THE PURPOSE OF PROVING THAT THE EARLIEST HERETICS MAINTAINED OPINIONS GREATLY RESEMBLING THE PECULIAR TENETS OF CALVINISM.

THE corruption of an important doctrine of St. Paul during his lifetime, has been noticed in a preceding part of this Work; and it is well known by those, who have any acquaintance with ecclesiastical history, that many other doctrines of the Gospel were corrupted in the apostolic age, and in the age immediately succeeding. The



Theodoret, who lived in the fifth century. I shall only further observe, that Saturninus, Basilides, Valentinus, and Marcion, mentioned in the following quotations, all lived in the early part of the second century [*Saturninus was the earliest of these heretics. The three last are mentioned by Clement of Alexandria, p. 898, as first propagating their opinions in the time of the Emperor Adrian, who reigned from 117 to 139 of the Christian era.*].

\*\*\*\*\*

## **IRENÆUS.**

“THERE being, therefore, three substances, they (the Valen-















our came to destroy bad men and demons, but to save good men.”—p. 101.

“They (the Valentinians) say, that some men are good by nature, and some bad.”—p. 124.

## **CLEMENT OF ALEXANDRIA.**

“The followers of Basilides consider faith as natural; wherefore they also attribute it to election, as discovering doctrines by intellectual comprehension, without instruction. But the Valentinians, allowing us simple people a share of faith, maintain that knowledge is in themselves, who are saved by nature, ac-













first propagated, as Clement of Alexandria lived soon after them.

“The doctrine of Valentinus is, There are many material men, but not many animal men; and very few spiritual. That, therefore, which is spiritual, is saved by nature. That which is animal, being endowed with free-will, has a fitness for faith and incorruption, and also for unbelief and corruption, according to its own choice; but that which is material, perishes by nature [*This passage is taken from the Excerpta ex Theodoti Scriptis.*].”— p. 983.

**TERTULLIAN.**



vation, they refer to Cain; the animal, which is left to an intermediate hope, they refer to Abel; the spiritual, which is preordained to certain salvation, they refer to Seth. Thus they also distinguish souls themselves, by two properties, good and bad. They assert, that the material kind, that is, bad souls, never admit of salvation. For they have pronounced their nature to be incapable of change and reformation.”—p. 260.

## **ORIGEN.**

**ORIGEN** speaks of Heretics, who thought that those souls, which they called spiritual natures, were incapable of







“We will not bear with those who put a wrong interpretation upon this passage, 'In this the children of God are manifest, and the children of the devil (1 John 3:10);' as if some men were saved, and others perish by nature; for we come into this holy adoption, not by necessity, but from our own freewill.”—p. 118.

## **EPIPHANIUS.**

“THEY (the Valentinians) say, that there are three orders of men, spiritual, animal, carnal. They assert, that they themselves belong to the spiritual order, as do the Gnostics, and that they stand in



















by saying, that it belongs to the Manichaeans to condemn, the nature of man, and to take away free-will, and to deny the assistance of God,”—Vol. 4. part 2. p. 485.

## THEODORET.

THEY (the Valentinians) assert, that they themselves are saved by knowledge alone; but that *we* are saved by faith and good conduct; that they themselves do not stand in need of works, knowledge being sufficient for salvation. On which account, they who are most perfect among them, do without fear, whatever is forbidden by the divine laws.”—Vol. 4. p. 200.







# CHAPTER THE SEVENTH

## QUOTATIONS

FROM THE WORKS OF  
CALVIN.

Calvini            Inst.            Christ.  
Rel...*Genevae*...1617.

Calvini                            Epistolae  
...*Geneva*...1617.

Calvini Comment. in Apost.  
Epist... 1556.

Calvini Opuscula....612.

“IN this entire state (namely, before the Fall) man had the power of free-will, by which, if he had chosen, he might have obtained eternal life. Here a question is unseasonably introduced, concerning the secret predestination of God; because the point is not





































































































































































































thereof in the five controverted points (as I find them abbreviated by Dan. Tilenus) according to the heads before mentioned in summing up the doctrine of the Council of Trent.”

## **ARTICLE THE FIRST.**

### *Of Divine Predestination.*

That God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them, by the same decree, to eternal damnation, without any regard to

their infidelity or impenitency.

## **ARTICLE THE SECOND.**

*Of the Merit and Effect of Christ's Death.*

That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any intent nor commandment of his Father, to make satisfaction for the sins of the whole world.

## **ARTICLE THE THIRD.**

*Of Mans Will in the State of Nature.*

That by Adam's Fall his posterity lost their freewill, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not,

whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of God.

## **ARTICLE THE FOURTH.**

*Of the Manner of Conversion.*

That God, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead; insomuch, that such, unto whom he gives that grace, cannot reject it, and the rest, being reprobate, cannot accept it.

## **ARTICLE THE FIFTH.**

*Of the Certainty of Perseverance.*

















# CHAPTER THE EIGHTH

## *CONTAINING*

A BRIEF HISTORICAL ACCOUNT OF WHAT ARE NOW CALLED CALVINISTIC DOCTRINES.

THE Quotations which have been produced in the three preceding Chapters, from the Writings of the ancient Fathers, and from the Works of Calvin, not only prove that the peculiar tenets of Calvinism are in direct opposition to the Doctrines maintained in the primitive Church of Christ, but they also shew that there is a great similarity between the Calvinistic system and the earliest heresies. The assertion of Simon Ma-





























































































tablished. Our Church is not Lutheran—it is not Calvinistic—it is not Arminian.—It is Scriptural : it is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

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